THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea, driven with the wind and tossed."—JAMES 1: 5-6.

No. 48. Vol. LXIII. Thursday, November 28, 1901. Price One Penny.

SPECIAL CONFERENCE.

GENERAL ASSEMBLY OF THE SAINTS AT WHICH THE CHURCH AUTHORITIES ARE UNANIMOUSLY SUSTAINED.

IN response to the following announcement, a special Conference of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Salt Lake City, at 10 a.m. on Sunday, November 10, 1901.

Dear Brethren and Sisters—Agreeable with the decision of the Council of Apostles at their regular meeting Thursday, October 17, we hereby call a General Conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of November next, at 10 o'clock a.m. for the purpose of voting upon the Church authorities.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund.

Of the Quorum of the Twelve Apostles there were: Brigham Young, John Henry Smith, George Teasdale, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Patriarch John Smith; of the First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts,

George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free,
We here enjoy.

The opening prayer was offered by Elder Matthias F. Cowley.

Singing by the choir:

All hail the glorious day,
By Prophets long foretold.

PRESIDENT JOSEPH F. SMITH

delivered a discourse, in which he fully and explicitly explained the object of the Conference, and gave other instructions of great moment to the Church. He read a revelation, given through the Prophet Joseph Smith, at Nauvoo, January 19, 1841. Its paramount themes are the organization, order and authority of the Priesthood. The reading was interspersed with running comments, explanatory of the more striking passages. A synopsis could not convey an adequate idea of the address, which, however, will shortly be published in full.

PRESIDENT ANTHON H. LUND.

President Anthon H. Lund addressed the Conference. He began by reading a part of the fourth chapter of Ephesians. He had been very much interested in the remarks of President Smith. The organization of the Church is a perfect one. It is not new, nor has it been effected by man; but it is the one which Christ established when He was on the earth. It was not the intention that this organization should be temporary. The world believes that the Apostles were a quorum to exist only in the ancient Church. But this is not the case, according to the passage just read. These officers are as necessary in the nineteenth and the twentieth centuries as they were in the first. If the body of Christ is to be edified, then these officers are necessary. Moreover, Paul tells us that these are to remain till the Saints come to a unity of the faith.

There is a belief among some people that Christ had no regularly constituted church organization. But this is not true. Anciently, there were many branches of the Church, all subject to the authority of the head. Whenever there were disputes concerning any doctrine, the matter was referred to the Apostles. Then the ministry has to be perfected. How is the Gospel to be preached to all the world? Now God has placed in the Church certain officers to do this, and without them this work could not be carried on.

This organization has not, however, continued down from the first century to our time. But the reason is not that it was not necessary. It is rather because of the apostasy. The Gospel was restored through the Prophet Joseph Smith and the perfect organization was re-effected. The Lord said, long before He restored the Church, that He would bring about a "marvelous work and a wonder."

When the Church was organized in these days there were only nine who had been baptized. It was not possible therefore, to institute the organ-

ization of the Church as it is to-day. There could not be twelve Apostles. But as time went on and the people were prepared for it, parts of this perfect organization—this "marvelous work and a wonder"—were introduced. Wherefore Elders were ordained at first; then followed quorums as we have them now.

The Lord has provided that His Church should not be left in doubt. When Jesus was crucified, the Twelve took the lead. While He was here in person, He certainly presided; but after His death the authority fell on the Apostles, whom He had chosen during His earthly life. Among these Apostles were three—Peter, James and John—who, we can have no doubt, were the First Presidency in the early Church. So it has been in our day. When Joseph died, the authority fell on the Apostles, and they, in time, proceeded to organize the Presidency.

President Lund quoted passages of Scripture showing that there were more than twelve Apostles in the early Church at one time.

The Lord will carry on this work. It is for us to make ourselves better men and women, to show the Lord that we appreciate the work He has done for us. He prayed that the Lord would bless the people throughout the Church.

PRESIDENT BRIGHAM YOUNG,

of the Quorum of the Apostles, next addressed the Conference. He said he had frequently read the revelation relating to the organization of the Holy Priesthood, but he had never comprehended it so clearly as now, by listening to the reading of it by President Smith. A knowledge of the Gospel is attained gradually. We receive "line upon line, precept upon precept." Finally we shall know Christ when He shall appear. God, he said, had never forsaken him from his childhood. This, as a rule, was the experience of the Latter-day Saints individually and generally. Love for each other, in our relations in the Priesthood, and in those associations ordinarily existing in life is also increasing among us.

The speaker said that he had not felt restful until a complete organization of the Priesthood had been effected, as it lately had been. He rejoiced to be present at this Conference, being fully in accord with its object. He referred to events in the past history of the Church, showing the necessity of maintaining the full organization of the Priesthood, according to the perfect system the Lord had revealed. Other historical facts were related, showing some of the trials and sufferings of the Saints in the experiences of the past. A vivid contrast was then made between the distressing times depicted and the gratifying position now occupied by the Latter-day Saints—especially the leading officers of the Church. This great change had been brought about by the power of God, who had preserved and prospered His people, who were now expanding so rapidly that they were looking about for more room.

ELDER JOHN HENRY SMITH,

of the Quorum of the Twelve, was the next speaker. He was happy in the privilege of saying that the Council of Apostles was a unit in every step taken since the death of President Snow. The councils of the Priesthood should be strong. Nothing should be permitted to weaken them. Much of

what weakness had been manifested hitherto in our history, has been due to the fact that the organization of the First Presidency had not been effected soon enough. Schisms have occurred to some extent on this account.

No one conversant with the doctrines of the Church would question the action recently taken by the Apostles. Yet this action has to be passed upon by the people at a general conference, before it will have full effect. Such is the method which God has established.

He fully sanctioned the words expressed by the preceding speaker. He reviewed the conditions surrounding the Saints at the death of the Prophet Joseph. What would have been the effect, he asked, if each one of the Twelve, at that time, had taken a direction different from the others? Lyman Wight actually did this, and there were others of a spirit equally bold, who might have done this. If this course had been taken, we would now be a broken and divided people. He closed by bearing his testimony to the truth. God had manifested to him the order of presidency in the Church.

The choir and congregation sang:

God moves in a mysterious way,
His wonders to perform.

Benediction was pronounced by Patriarch John Smith.

[TO BE CONTINUED].

THE "MORMON" DOCTRINE OF DEITY.

[*Concluded from page 759.*]

Let us consider, just for a moment, and in a very simple manner, the universe in which man lives, and let us start with what we know, and keep well within those lines. First of all, then, as to the earth itself. Thanks to the knowledge man now has respecting the earth, it is no longer regarded as the center of the universe, around which revolves the sun and moon and stars, that in the ages of darkness were thought to have been created for the sole purpose of giving light by day and night to the earth. No, friends, man has learned the true relation of the earth to these other objects in the universe. He knows that the earth is but one of a number of planets—one of a group of eight—that revolve regularly around the sun—and one of the smallest of the group at that. Outside of this group of planets, with whose motions and the laws thereof man has become familiar, is a vast host of fixed stars; that is, stars that apparently have no motion, or if they do, their orbits are so immense that man with the unaided eye can not discern it—hence we call them fixed stars. Then our astronomers have learned that these fixed stars are not like the planets which move in their orbits about our sun, but on the contrary are like the sun itself, self-luminous bodies, and doubtless like the sun the center of opaque planetary groups; or at least we may say that reasoning from analogy, that is regarded as a very probable fact.

With the unaided eye there is ordinarily within the range of our vision some five or six thousand of these fixed stars. With the aid of the telescope, however, there is brought within the range of man's vision between

forty and fifty millions of fixed stars, with the same probability existing that all these, as well as those fixed stars of sufficient magnitude to be within the range of our unaided vision are, like our own sun, the center of groups of opaque planets, which, because they are opaque, cannot be seen by us. But this is but the beginning of the story of the universe. Immense as are the numbers of fixed stars to which I have called attention, and their distances so great that in some cases it would take a ray of light a million years to reach us from them, though light moves through space at such speed that it would travel some eight times around the earth in a single second—immense, I say, as are these numbers of fixed stars discovered to man by the telescope, they are after all but as the first "street lamps" of God's great universe—but a few of the motes in God's sunbeam. Let me explain. You have seen a ray of sunlight dart into a room through the half-drawn curtains, and have observed that it reveals the existence of innumerable motes floating about in the sunbeam. You know that if the sunbeam should shift into another part of the room it will reveal the existence of motes in that part of the room also—millions of them. So you know that the atmosphere in the whole room is filled with such motes; that the atmosphere in every room in your house is in that condition—that is, filled with motes; so all the rooms in all the houses of your friends, or in the city; so also the whole circumambient air of the whole earth. Well, what man has discovered in space pertaining to the existence of fixed stars—great, self-luminous bodies, unquestionably the centers of planetary systems the same as our sun is—all this, I say, is but as the sunbeam revealing the existence of a few of the motes that exist in some little corner of a room; for out on the furtherest edge of space explored by man's vision, aided by the most powerful helps he can use, man in contemplation can stand and conceive of still greater stretches of space filled by still more numerous suns, the centers of planetary systems, than has yet come within the range of man's vision. And standing thus in the midst of the universe he begins to comprehend that great truth uttered by Joseph Smith when he contemplated the creations of the Gods: "There is no space," said he, "where there is no kingdom (created worlds), and there is no kingdom where there is no space, either a greater or a lesser space." But this is beside the subject.

What I want you to do is to think how small and insignificant this earth of ours is, even in comparison of some of the planets in our own system, some of which are hundreds of times larger than our earth. And then the sun, the center of the system, itself—what a speck it is in the universe! Though outweighing the combined mass of all the planets of which he is the center seven hundred and thirty times over, still he is but a point in the universe! To quote the words of an eminent author:

"Thus extending our view from the earth to the solar system, from the solar system to the expanse of the group of stars to which we belong, we behold a series of gigantic nebular creations rising up one above another, and forming greater and greater colonies of worlds. No numbers can express them, for they make the firmament a haze of stars. Uniformity, even though it be the uniformity of magnificance, tires at last, and we

abandon the survey, for our eyes can only behold a boundless prospect and conscience tells us our own unspeakable insignificance."

And the earth itself, then, what of that? What an insignificant thing it is in the creations of God! With all its islands and continents; its rivers, lakes and mighty oceans; its mountains and its valleys; its towns, cities and all the tribes of men, together with all their hopes and fears and petty ambitions—all is but a mote in God's sunbeam—less than a single grain of sand on the sea shore!

What I want to ask in the light of these reflections is this: Is it such a wonderful thing to believe that at the last one of God's sons shall preside over this little earth as the God president, or God of it? That our Father Adam, the "Grand Patriarch" of our race—the "Ancient of Days"—"Michael, the Archangel," give him what title you will—is it so hard to believe that he shall eventually attain to the dignity of the governorship of this earth, when it is redeemed and sanctified and become one of the glorified spheres of God?

Some of the sectarian ministers are saying that we "Mormons" are ashamed of the doctrine announced by President Brigham Young, to the effect that Adam will thus be the God of this world. No, friends; it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. This is what our change of countenance means—not shame for the doctrine Brigham Young taught.

I feel that I must have wearied you with so long a discourse; I know very well I have wearied myself; and yet I am loth to quit this splendid field for thought. The subject and our conception of it must ever rise up grander than our expression of it is. It is beyond our power to grasp it and make it plain in words. I can see in this "Mormon" doctrine of God the highest spirituality which the mind of man is capable of grasping. If our sectarian friends think that in us there is any drifting from the teachings of our Prophet upon this subject, and that we of modern days are growing more spiritual than were they, it is not that we are changing, or leaving the old moorings of our faith; but it is because they themselves are giving a little more careful attention to our doctrines, and begin to catch their first sight of the grand spirituality which all the while has pervaded our belief in the Gods, and the heights of glory to which men—the offspring of the Gods—may finally attain. May the Lord bless you. Amen.

THE *Kaiser Wilhelm der Grosse* arrived at Plymouth Monday last from New York with the largest consignment of gold ever carried by one steamer. She had $5,318,642 gold for France, and $2,014,650 gold for Germany. Special guards were carried to protect the bullion, which was all in gold bars. Four hundred thousand dollars in silver bars were landed at Plymouth for London.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

BOISE, Idaho, is to have a mining exchange.

OGDEN will have a big poultry show in December.

UTAH flour is now selling at from $1.60 to $1.90 per hundredweight.

IT is stated that Mayor-elect Glasmann of Ogden is to institute a reform movement in that city.

OIL has been encountered three miles from Fossil Station, Wyoming, on the Oregon Short Line railroad.

IT is reported that Fort Douglas, the military post to the east of Salt Lake, is to be considerably enlarged in the near future.

A DISASTROUS fire at Teton City, Idaho, the 1st inst., destroyed the store and home of T. C. Smith, a prominent resident there.

R. G. TAYSUM, a well-known Salt Lake newspaper man, died at his home there November 8, 1901, of locomotor ataxia and paresis.

WILLIAM E. BRETT, the 14-year-old son of James H. Brett of Ogden, was killed the 5th inst. by coming in contact with a live electric wire.

THE Logan sugar factory is now running, manufacturing 35 tons of sugar per day. The machinery was started on the morning of the 12th inst.

THE next annual convention of the International Brotherhood of Electrical Workers, will be held in Salt Lake City during the month of September, 1902.

WILLIAM GROUT, who went to Utah with Johnston's army and joined the "Mormon" Church, died at Provo on the 6th inst. He was seventy years of age.

SARAH E. CARMICHAEL WILLIAMSON, one of Utah's most gifted poetesses, passed away at her home in Salt Lake City, November 10, 1901. She was 63 years of age.

THE First Presidency have issued an appeal to the Saints in general, asking for contributions towards the erection of a meeting place in Copenhagen. President Christian D. Fjeldsted has the matter in hand.

THE Utah sugar factory at Lehi has already passed the 10,000,000 mark in this season's production, thus breaking all previous records. The total tonnage of beets handled for the year will probably reach 80,000 tons.

WILLIAM A. CLARK, United States Senator from Montana, is said to be the richest man in the world, made so by the ownership of the United Verde mine at Jerome, Arizona, which, it is estimated, is fully worth five billions of dollars. Senator Clark sailed from Liverpool for America the 20th inst., in company with Senator Thomas Kearns of Utah.

THE late elections in Utah resulted generally in Republican victories. In Salt Lake City the Republicans elected the whole ticket, with the exception of treasurer and four councilmen, while in Ogden, Provo, Logan and other cities, the result was pretty much the same. In Provo, however, T. N. Taylor, Democrat, was elected mayor over C. E. Loose, Republican, his majority being but five votes.

H. S. WOOLLEY of Salt Lake is the inventor of a smokeless furnace for which much is claimed. The theory upon which the invention rests is that coal being a hydro-carbon with but a small proportion of other elements, it can be almost entirely consumed if sufficient oxygen can be had to aid the combustion, this being provided for in the invention. A company for the manufacture and sale of these furnaces has been incorporated, and it is expected they will soon become very popular.

TRUST that man in nothing who has not a conscience in everything.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 28, 1901.

EDITORIAL.

THANKSGIVING DAY.—Pursuant to a proclamation issued by President Theodore Roosevelt, the people of the United States of America have this day ceased from their wonted occupations, and at their several homes and places of worship are offering thanks to the Giver of all good for the countless blessings of their national life. The day, while sometimes associated with the Harvest Festival of England, is essentially an American institution, established as early as the year 1621 by the Pilgrim Fathers. For years thereafter it was freely celebrated in the New England States, but not until 1863 did it become a recognized national holiday, a proclamation from President Abraham Lincoln establishing a precedent that has since made it a permanent institution. Briefly, Thanksgiving is a day set apart for the offering of thanks unto the Lord for the blessings of the past year. Its observance the last Thursday of November marks the closing of the harvest period, and is the cause, perhaps, for its being attended with not only prayer and thanksgiving for past mercies, but with feasting and merry-making, in which the gobbling turkey has come to form a very important part.

Viewed from a proper standpoint, Thanksgiving Day becomes an institution of which the American nation may be justly proud. It breathes an offering of gratitude for past mercies, stops the wheels of commercial activity for a short season, and brings the sovereign people face to face with their Maker while they pour out their souls in fervent prayer as a testimonial to His divine goodness. What better picture could be presented to the mind's eye than the entire people of a great nation bowing in humble, respectful supplication? If in unity there is strength, surely such strength, so asserted, pouring out its very soul to that highest of all tribunals, the Great Jehovah, should redound with everlasting benefit to the individuals so engaged, for their attitude betokens a faith in God and this, the Scriptures tell us, is one of the attributes necessary to please Him.

We are pleased to note the tendency among nations to offer thanks unto the Lord for the blessings so abundantly bestowed upon them; and according to their righteous desires so shall it be unto them. The prayers of the righteous, we are told, availeth much. "Righteousness exalteth a nation: but sin is a reproach to any people." How necessary, then, that governments feel their dependence upon the Father; for how much could be accomplished without His divine aid and assistance? The history of

the past is a sufficient answer to the question. The record is before us, so plain, so palpable, that he who runs may read what is there written. And it should prove an object lesson to nations and individuals to-day, for as the Lord is no respecter of persons, so are His laws alike to each succeeding generation, unchangeable, immutable, the same yesterday, to-day and forever.

All hail Thanksgiving day! And may the soulful devotions of a mighty people continue to ascend to the throne of grace, for by them and through them nations and individuals are kept humble, and the reverence paid the Father is well *re*paid in the blessings bestowed upon His thankful children.

The Law of Common Consent.—The principle of common consent which has been a standing law unto the Church ever since its organization, was strongly exemplified at the special Conference held in Salt Lake City, November 10, 1901. This Conference was called for the purpose of voting upon the general authorities of the Church as rearranged and appointed since the death of President Lorenzo Snow, and was attended—as are all the general conferences—by a mighty concourse of liberty-loving, God-fearing people. The order adopted, as will be seen from a report thereof in another part of this issue, was that always employed on such occasions, the Priesthood voting by quorums from the first Presidency down, and then the Church voting as a whole to sustain the authorities placed before them. Not only were those present privileged to cast their votes, but all the Stakes of Zion had been given a like opportunity the week before, so that the Church, throughout its entire ramifications, was heard on the proposition of sustaining or rejecting those standing in authority. And that in all the vote was affirmatively unanimous, speaks volumes for the unity pervading the ranks of the Latter-day Saints, and is a striking evidence that they are fast attaining that standard which the Lord has always required and exacted of His children.

While *vox populi vox Dei* in its strictest sense is not necessarily a Gospel truism, the Lord requires that in all matters pertaining to the government of His Church its membership should be consulted; for with that membership is the power to discriminate between right and wrong, and through this channel is there perpetuated unto the people their individual agency, giving them the right to act for themselves and to stand upon the merits of their convictions. And it may be safely taken for granted that in matters so important as the organization of Christ's Church, the voice of the people will not go far astray in indicating, clearly and unmistakably, the mind and will of the Lord. The law of common consent, therefore, is one calculated to perpetuate the principles of righteousness, and is an aid to the Church not provided for through any other channel.

The Latter-day Saints are often charged with being dominated by what is termed in derision the hierarchy of the Priesthood, the insinuation being that adherence to the principles of their religion signifies complete and unqualified submission to the dictates of those who are in authority. People who make such charges and allow themselves to be lulled to

sleep with such ridiculous notions, are either woefully ignorant of the mission and object of the Church, or they wilfully prevaricate to meet their own selfish ends and purposes. The unity which pervades the assemblies and communities of the Saints, is too often construed to mean that they are being forced into submission by those who are at the head, and is a covert charge that they are a servile lot in whom not the least essence of independence is found. Of course, by those who know them and love to speak the truth, such stories are brushed aside as being utterly unworthy of attention; but by people of an opposite turn they are found very palatable, and among such soon become highly popular. These individuals seem to forget the courage, the independence of character, that a love of truth begets within the human soul. They seem to overlook the sterling qualities necessary to an acceptance of the Gospel, for be it known that in no age of the world's history have servile weaklings stood forth in defense of the principles of truth and righteousness. Nor has the Church of Christ ever been supported by such; for to embrace it has always required sacrifice not readily made by the class of individuals referred to. While we are not all Pauls, we possess, in a great measure, that stamina, that independence, that moral courage which he possessed, and at all times and in all seasons choose to stand upon our own convictions, relying upon the Lord to assist us in an understanding of that which will bring to us our soul's salvation. The Saints, therefore, are free to exercise their agency in that which appears to them right, and by the law of common consent are placed in a position to demonstrate exactly where they stand on all matters pertaining to individual or Church government.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

THE steamship *Commonwealth*, with a large number of Elders and emigrating Saints aboard, arrived at Boston on Monday, the 25th inst.

WE had a call during the week from President Joseph Lindsay of the Norwich Conference. He reports conditions in his section most encouraging.

THE Conferences of the British Mission are fast drawing to a close. Next Sunday meetings will be held in Birmingham, leaving but two, the Bristol and the Welsh, to complete the series. And thus far all have been highly successful.

IT would be a good thing for every community and nation, if all other forms of raising revenue were abolished, and the tithing system substituted therefor. It is the most equitable plan that can be devised. While inequalities of wealth exist—and it is likely that they always will—complaints may be made of the tithing of the poor on the same basis as the rich. But each individual pays in proportion to his actual income, and that is the fairest method, all things considered, that can be adopted by any people.

The world will come to it some day, and its justice and its benefits will be universally acknowledged.—*Deseret News.*

CONFERENCE NOTICE.—The Bristol Conference of the Church of Jesus Christ of Latter-day Saints, will be held at 27 St. George's Place, Cheltenham, on Sunday, December 8, 1901, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A general invitation is extended.

ABSTRACT OF CORRESPONDENCE.

ELDER EDWARD H. ANDERSON, one of the editors of the *Mutual Improvement Era*, writes as follows to President Lyman, his letter bearing date of the 10th inst.:

"Your esteemed favor of September 17th has been handed to me by President Smith, and I take this opportunity of sending you a few lines, notwithstanding I am sure you are very busy and have scarcely time to read such letters as I am able to send. I appreciate very much, and we all do, your friendliness towards our magazine, the *Era*, and we are delighted with your expressions of appreciation of its value. I am glad to hear that your mission is prospering. I read with delight of your labors in the various missions of Europe, in the various languages that we have the word presented in.

"We have had a great many changes at home here since you left, of which, no doubt, you are entirely familiar. But I want to say that yesterday, at the special Conference, when the Church met to ratify the action of the Twelve Apostles in selecting the First Presidency and sustaining the authorities of the Church, there was a wonderful outpouring of the Spirit of God, which could be felt in all Israel, and which must have made the hearts of President Smith and his counsel and the Twelve Apostles burn with joy. The remarks of President Smith were full of the Spirit, and his promise to the Priesthood, the Twelve and the Church, that under God, he would place the responsibility of carrying out this work upon his counselors and the Quorum of the Twelve that they might bear it with him, were listened to in profound silence, and one could feel the approbation arising from the hearts of the listening congregation. It was a beautiful day, although shortly after Conference a severe rain storm fell over the city. The house was packed, and it was a glorious sight to see the quorums of the Priesthood rising in their order to sustain the authorities of the Church as presented to them. The singing was first-class, and altogether it was an occasion that will long live in the memory.

"May God bless you, Brother Lyman, in your work. I remember you constantly and pray that you may be greatly successful in furthering the purposes of God in the dominion over which you have control."

BROTHER H. J. HALTON kindly forwards us from Logan, Utah, the following account of the funeral services over the remains of Elder Henry Robert James. His letter bears date of November 10, 1901:

"The last sad rites were performed to-day over all that was mortal of our dear brother, Elder Henry Robert James, who was called hence whilst promulgating the Gospel in the Netherlands. The services were held in the Tabernacle and were well attended, Bishop Hyde of the Fifth ward presiding. "Nearer my God to Thee," was beautifully and touchingly rendered by the Tabernacle choir, and after prayer by Elder Christian Larsen, the choir sang, 'O my Father, Thou that dwellest.'

"Elder John T. Caine, Jr., read a letter from President Sylvester Q. Cannon to Elder James' father. It referred to the integrity and diligence manifested by the deceased during the time he was in the mission field, and bore words of love, sympathy and encouragement to the bereaved ones. Brother Caine testified to the geniality, frankness, good nature and honesty of Elder James.

"The remainder of the meeting was given over to young men who had been co-laborers with Elder James in the Mutual Improvement Association and other organizations in the ward. Six in number spoke, these same young men acting as pall bearers. The majority of them had been reared with Brother James from childhood, and all had filled missions to the nations of the earth. Reference was made to the saying of the Savior, 'Greater love hath no man than this, that a man lay down his life for his friends.' It was felt and expressed that such was the love of Brother James for his fellow-man that he was willing to lay his all upon the altar. Many words of eulogy were spoken in reference to his zeal and diligence in Church work, and to his integrity and general worth. The blessings of the Lord were beseeched in behalf of the parents and family, that their burden might be lightened, and that the consoling influence of the Holy Spirit might rest upon them, that they could feel to say, 'Thy will, not ours, O Lord, be done.'

"After a few closing words by Bishop Hyde, in which he endorsed the words of the previous speakers, the choir sang the anthem, 'I know that my Redeemer Lives,' and the benediction was pronounced by Elder Rasmus Neilsen. The casket was borne from the hall to the strains of 'I have a Savior Who's pleading in glory.'

"The eyes of nearly all were tear-bedimmed, and a unanimous feeling of sympathy was extended to the bereaved."

THE LIVERPOOL CONFERENCE.

THE Liverpool Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Town Hall, Chorley, Sunday, November 24, 1901, President William J. Facer presiding.

There were present: Apostle Francis M. Lyman, President of the European Mission; Elders Joseph Eckersley, Alex. Buchanan, Jr., Arthur L. F. MacDermott and Caleb W. Haws of the Liverpool office; President Henry M. O'Gorman of the Liverpool branch; Elders James O. Webster, William F. Toller, Willard H. Booth and Joseph H. Downs of the Manchester Conference; Elder George T. Badger of the Grimsby Conference; President Joseph Lindsay of the Norwich Conference; Elder Henry Cleveland of

the Leeds Conference; Elder Thomas L. Beech of the Sheffield Conference, and all the Elders of the Liverpool Conference, together with a congregation of 115 persons.

Sacrament was administered by Elders Amos H. Turner and Hyrum L. Rigby, assisted by Elder Le Roy Brough.

President Facer then gave a brief address of welcome, and read the following statistical report for the six months ending October 31, 1901: Missionaries from Zion—Seventies, 15; Elders, 1. Local Priesthood—Elders, 5; Priests, 9; Teachers, 7; Deacons, 7; members, 215; children under eight years of age, 48; total number of souls, exclusive of missionaries from Zion, 291. Tracts distributed—from door to door, 35,360; in open-air meetings or otherwise, 10,625. Books distributed—sold, 238; loaned, 303; given away, 256. Strangers' houses visited—with first tract only, 8,558; by first invitation, 389; by reinvitation, 891. Gospel conversations, 2,456. Meetings held—hall, 218; cottage, 200; open-air, 111; Sunday schools, 143; M. I. A. sessions, 34; Theological classes, 12; Priesthood, 6. Baptisms—new members, 26; children of members, 1. Confirmations, 27. Ordinations, 2. Children blessed—of members, 2; of non-members, 3. Died—over eight years of age, 4. Emigrated—over eight years of age, 11; under eight years of age, 4. Branches, 7. New subscribers for STAR, 23.

President Lyman then presented the general and local authorities of the Church, all being unanimously sustained. Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder William J. Facer as President of the Liverpool Conference; also the Elders to labor in their respective districts as follows: Burnley—Amos H. Turner, Franklin C. Moyle, William M. Howell; Nelson—Le Roy Brough, Joseph S. Clark, Jr.; Crawshawbooth—John I. Dean, Simon W. Beck; Great Harwood—Frank L. Rigby, John H. Woodbury; Lancaster—Heber C. Parker, Oscar T. White; Horwich—Hyrum L. Rigby, William H. Nightingale; Liverpool—George Davis, David McCleery.

The following spoke briefly on the principles of the Gospel, and bore earnest testimony to the divinity of the mission of the Prophet Joseph Smith: President Lindsay, and Elders MacDermott, Haws, Kimball, Badger, Downs, Beech, Booth and Toller.

Conference reconvened at 2:30 p.m., with an attendance of 225 souls. Sister Annie C. Kimball spoke on the women of Utah and their social position in the communities in which they live. Elders Buchanan and Webster explained the Gospel of Christ as established and taught by the Redeemer and His Apostles, and the necessity of obedience to the same as believed by the Latter-day Saints. President Lyman spoke upon the necessity of direct revelation from God and the sacredness of Gospel ordinances.

The evening service convened at 6 p.m. with an attendance of 275 souls. President Facer and Elder Eckersley explained the breadth and scope of the Gospel as established by the Messiah, and dwelt upon its saving principles.

A sacred solo was then rendered by Elder Nightingale, and President Lyman occupied the remaining time, speaking on the spiritual, moral and

financial condition of the Latter-day Saints. "Their character," said the speaker, "stands unimpeached by the religious liberty-loving people of the world." He paid a high tribute to the honesty and integrity of the followers of the Son of God of ancient and modern times, and referred to the industrial nature of the Gospel of Christ.

On Monday, at 10:30 a.m., the Elders assembled in Priesthood meeting, reported their labors, and received some very timely advice and instructions from President Lyman. The many strangers present at Conference expressed their pleasure in being able to attend and we feel that Chorley is well warned with the message we have to bear.

FRANKLIN C. MOYLE, Clerk of Conference.

CAUSES OF IRRELIGION.

WHAT is needed is a due discrimination between the permanent and the temporary, the essential and the accidental, in the faith and doctrines of Christianity. All will agree with Mr. Balfour that great and incalculable harm has been done by failure to distinguish these two elements in the presentation of Christianity. But we wish that he had gone a little further and indicated what he would discard as accidental, and what retain as essential. He is, of course, perfectly aware that he was touching on one of the standing difficulties in religion, greater now than ever before because this is a period of greater change, but always existent, the difficulty of adapting the "setting," the expression, of essential truth to changed conditions of thought without diminishing or changing the truth itself. Mr. Balfour will recollect the disturbance which arose over the attempt of the writers of *Lux Mundi* to perform such an adaptation, and he was no doubt wise to refrain from a similar attempt in a speech. But it would be interesting to know something more of his mind on the subject than he revealed at Glasgow. On one point, indeed, he was clear and outspoken. The solution of the difficulty is not to be found by treating morality as essential, and religious doctrine as unessential. "Any Church, in his judgment, which so far derogated from its great mission as to teach morality alone, and not morality interfused with religion, and looked at from the side of religion, was destined to make even its moralizing barren and useless." For this strong and definite utterance all Churchmen, at least, will be grateful, for it is the assertion of a principle for which they are constantly contending. But it leaves "religion," or the essential element in religion, undefined.—*Guardian.*

THROUGH the peculations of a clerk in its employ, the Bank of Liverpool has been defrauded out of the fabulous sum of £170,000. It is supposed the man, whose name is Thomas Peterson Goudie, has been acting in conjunction with prominent sporting men of London to whom he had forwarded crossed cheques forged in the name of bank customers. Several of these parties have been arrested, but Goudie, up till Thursday morning, was still at large.

TRIBUTE TO THE "MORMONS."

"THERE is no nicer business people or better class of settlers for Canada than the Mormons," was the terse remark of Mr. O. H. Day to a *Tribune* reporter after an extended visit to the Cardston district, where Mr. Day represented the interests of Carruthers, Brock, Johnston & Day.

"There are about 10,000 Mormon settlers in the northwest territories," continued Mr. Day, "and the majority of them are gathered in the vicinity of Cardston, Magrath, Stirling and other points along the line of the branch railway from Lethbridge. It is a magnificent country, and the people are frugal, shrewd and thoroughly Canadianized.

"There is no such thing as polygamy among these people, as some persons imagine. In fact, their agreement with the Canadian government makes such a thing impossible, even if they desired to practice it, which they apparently do not desire in the least. In business they are trustworthy and reliable, and having been brought up in the United States, they are not unfamiliar with our laws and Anglo-Saxon institutions. In this respect they are infinitely superior to many of the European races.

"Cardston is the centre of as fine an agricultural country as can be found in western Canada. They are having a fine system of irrigation canals built, and the soil is equally adapted to grain raising or ranching. They are having good schools built, and a young Mormon from Cardston is in one of our Winnipeg colleges now being educated for a teacher. They are all of an intelligent character and very fond of books, papers and other refining agencies."

Mr. Day found Magrath and Stirling both very progressive towns. Many of the people are wealthy, and new arrivals are always assisted by their neighbors. In this respect they teach an important lesson to their fellow Canadians in hospitality and kindness towards strangers. Mr. Day found the financial results of his trip most encouraging.—*Winnipeg Tribune.*

MORE JEWS THAN CATHOLICS.—There are more Jews than Catholics in Sweden. The last census shows over 3,000, generally men of business. There is nothing in Sweden to attract the poorer classes of Jews from Russia, Poland, Hungary and other countries from which they emigrate in large numbers to the United States, but the business opportunities are tempting to capitalists, and some of the largest enterprises in the kingdom are now owned or managed by Jews. The Jews claim King Oscar as a member of their race, which accounts for the friendly interest he has frequently shown in their affairs. Before his reign there was an intense religious prejudice in Sweden, but his favor has gained them prestige and has been largely influential in moderating the hostility of the clergy. It is still a matter of dispute, but Hebrew authorities claim that Bernadotte, Napoleon's field marshal, who founded the present dynasty of Sweden, was of Jewish ancestry. According to his biography the father of Bernadotte was the mayor of a little village near Pau, France, and his home is pointed out to tourists.

GRADATIM.

I COUNT this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride disposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

JOHN GILBERT HOLLAND.

DIED.

CORNELL.—In Salt Lake City, November 1, 1901, of a complication of troubles, Frances, wife of the late Thomas Cornell. Deceased was born at Lown, England, May 7, 1844, embraced the Gospel in 1878, and emigrated to Utah in 1887.

WILSON.—At her home in Preston, England, November 12, 1901, in her 82nd year, Ann Wilson. Deceased was born December 6, 1819, was baptized at Chadburn in 1840, has been a faithful member of the Church ever since, and was one of the first subscribers to the MILLENNIAL STAR.—*Deseret News please copy.*

COULBECK.—At New Clee, Great Grimsby, November 13, 1901, Elizabeth Coulbeck, born November 1, 1819. Some five years ago deceased became a member of the Church of Jesus Christ of Latter-day Saints, and to the day of her death was faithful and energetic in the cause of truth, ever bearing a faithful testimony to the work.

CONTENTS:

Special Conference	769	Editorial Notes	778
The "Mormon" Doctrine of Deity	772	Abstract of Correspondence ...	779
News of the Great West ...	775	Liverpool Conference	780
Editorials:		Causes of Irreligion	782
Thanksgiving Day	776	Tribute to the "Mormons" ...	783
The Law of Common Consent	777	Poetry: Gradatim	784

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL.
FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.